

THE
LIFE AND DEATH
OF
IESVS CHRIST.

In Part:

*Summarily comprising his
INFIRMITIES and SOR-
ROVVES, &c.*

In a Sermon preached before the
Kings Majesty at Royston,
in October last.

By SAMUEL WALSALL, Bachelor
in Divinity.

*Cui iustius viuam, quam illi, qui si non more-
retur ego non viuerem? Bern.*

Printed at London by G. Eld for John Wrighe,
and are to bee sold at his Shop at the signe
of the Bible without Newgate.

C.106: a. 25.

B L

The Copic of the Epistle, wherewith
*the Sermon was presented to the Kings most
excellent MAIESTIE.*

 *I* pleased your Highnesse of late,
hanning (while it was in uttering)
graciously aspected, and so in effect
produced this obscure and indi-
gested Sermon, afterward to re-
quire a copie of it. Herein to my seeming not un-
like that King of Starres the Sunne: which ha-
ving by vertuall influence reslued a Morning
Cloud into a kindly shoure, by an attractive po-
wer prouoketh it vp againe in vapour. In vapour
I say, and may well say: as iustly fearing, that this
Sermon how ever by vertue of so gracious iusti-
tion in the fall it might happily seem a shoure not
altogether unkindly: yet it the rise, it will proue
a weaker vapour, and be repelled euен from the
middle region of approbation. To which not-
withstanding it humbly tendeth, and may it thi-
ther come it is the uttermost terme of this poore
Vapours aspiring. But of so far comming I haue
no reason to presume: rather to feare it will fall in
the rising. Onely Philosophy ministers me some
comfort, suggesting, that causes Constitutiue are

THE EPISTLE.

likewise Conseruatiue: which Theologie seconds, teaching, that what the Supreme power (on earth immediately deriving it selfe to Princes) brings into Esse, it maintaines therein. And indeed further, albeit at first in conscience of the Author his disabilities my pen dared not aduenture upon the paper, which should present it selfe to the view of a Monarch so mighty in Domination & Judgement, that in all mens judgement he is mightier in the latter: yet at length making a vertue of necessity, I bethought me, and haue since effectually felt, that so a Christian Prince his command in ciuill performances, is like the Gospells in spirituall duties: it enables to what it commands. Whereof the Poet gaue me the hint, *Iuuat idem qui Iubet*—and if I may be bold to usurpe his speech.

Non habeo ingenium: Cæsar sed iussit, habebo.

Or though I am (as indeed without this command enabling, I am) utterly destitute of all ingenious conceit; yet your Maiesties zeale to Christ Iesus his Life and Death, so expressly signified, will accompt that ingenious enough, which striues to be zealous. Of this zeale to shew some further testimony, I cease not to powre out my soule in dayly prayers for your Maiestie.

IESV C H: Prædictor indignissimus,
SAMVEL WALSALL.



The Epistle to the

READER.



His my first *trauell*, in Enuies
eye not more mishapen then
in mine owne, which nor ad-
uice though mature, nor en-
treatie (though vrgent) was
able to *bring forth*, as shunning light; Sus-
picious Feare, and Clamorous Calumnie,
two violent *Mid-wives* haue drawne out
in dias luminis auras. Feare suggested, that,
copies of the Sermon being already extor-
ted, it might chance without my know-
ledge bee *Pressed*, (so I presently apprehen-
ded it) *to death*: which (were I touched
with ordinary regard of reputation) might
haue made deeper *impression* of griefe in
me, then of letters in the paper. Calumnie
commenced an action of ambitious pre-
sumption against mee, which though I
presume mine actions will not beare,
yet required it some assertion. To stop

the detracting mouth: or, if not, to set it wider open, see heere I haue exposed this (terme it at your pleasure) to view, to censure, and had sooner, had the *Printer* sooner dared aduenture his *Mart*. The indifferent Reader will easily consider it is not a iust Tractate, but a Sermon confined in an hower-glasse. The fauourable or charitable Reader, while I handle *Christs Infirmitie*s and *Sorrowes*, will not heape *Sorrowes* vpon mee by rigorous heauy censure, but with inclinable fauour will support mine *infirmitie*s; at least with charitable construction will interpret the *Slips* of the Author, as of one oppresed with the weightinesse of the subject. To my poore *Posse*, I haue indeuoured with such variety to temper it, as that in the former part there are *Doctrinall* points for the iudgement to feed vpon, and in the latter there is *Passion* to worke vpon the affection: the Lambe, that cannot diue into that deepe, may wade in this shallow. Against the malignant Readers *Virulencie*, I prepare my *Stomack* with this *counterpoyson* of resolution, that how-euer, I haue preached (that which *Saint Paul* accompts a glory) *Iesus Christ*

*Christ and him crucified: and I arme my selfe with the conscience of mine owne humble ambition, the highest clime whereof was this, not to bee vtterly condemned by the *indicious sentence* of a ROYALL IVDGE.* In this poynt I am deepeley *Protestant*: that for Printing it, of mine owne disposition, I was an vtter *Recusant*: both because a matter of deuotion is not so fitting this Age of Controuersies, or of toyes, as also for that I conceited mine owne weaknesses with strong apprehension. But the reasons afore specified, haue preuailed with me so farre, as to cause mee stampe this ruder mettall, and cast my *Mite* (Talent I haue none) into the publike Treasurie. Thus much withall I must desire thee gentle Reader to bee aduertised: that while my Stile submits to the vulgar reach, and I striue to apply the Soueraigne balme of *Christs Passion* to the woundes of each Readers Conscience, I haue inserted much familiar homely phrase, and (giue mee leaue to take vp another Metaphor) haue clad this body in courser weeds, and stripped it of those comely vailes of complement, that suted *the presence* in which it

first presented it selfe. Yet this one more: take notice of mine ingenious acknowledgement, that heere I haue feld much wood out of other mens grounds to edifie withall: but yet so hewed and squared, and hammered it with mine owne inuention, and framed it with my Method, as I suppose the owners, (though good enditers,) cannot bring in *evidence* of theft against mee: *Tantum erat si forte*
tanti. Vale in eo, quem tibi
pradico.

Cantabrig. CORP. CHRIST. COL.

Februari. 19.

S. W.

THE

The Life and Death of Jesus Christ.

ESAY 53.4.

Surely he hath taken our infirmities, and The Text
carried our sorrowes.

Those three things, which
are wont to make audience
and moue attention to any
saying, namely ; the Au-
thor, if he be eloquent and of
esteme ; the Matter, if it bee important
and of consequence ; the Manner, if it be
compendious and with brevity : those all
do here ioyntly mate in this passage and
Text of Scripture, and all in so effectuall
and ample manner, as that any one of
them (I can truely say) may challenge,
both of them (I dare boldly say) doe deserue
an attentive audience, and a reverent
attention. So, if wee are accustomed to
heare with attention, or reade with de-
light the luges of worthy men, though
reputed with very tedious discourse,

or written in voluminous Histories; and
that by worthie Authors: behold in this
one discourse of holy History, compi-
led by that propheticall Historian and
Hier. pref. in Esay. Ibid. Evangelicall Prophet the Prophet Esay,
Whose stile is *Flos Sermonis*, the flower of
speach, a flourishing speach: by him heere
in ten words is reported and written the
life and death. Of what man: of so wor-
thy a man, as is both God and Man: the
Life and Death of him, who is both in
life and in death aduantage; yea more,
who is the life of the living, and the death
of death, Christ Iesus. I say, Christis life
and death; a life feebled with naturall in-
firmityes; a death caused by violent sor-
rowes; yet that so feebled, and this so
caused, with such infirmities, and by
such sorrowes, that those were not forced
upon him, for the Text sayes, He hath ta-
ken them: and in these hee sainted not
for the Text saies, He carried them:
Milde was his life, and his death quiet,
though that laborious, and this dolorous:
the very time of his birth presaging so
much: Since this Prince of Peace was
then borne. When all the World was at
peace, to tell vs he should be milde and
meek;

Of Iesus Christ.

meke; he was wilde and meeke, he tolke
our infirmities: this man of sorowes
was then borne, when all the world was
taxed, to tell vs he shold be taxed and
burthened; he was taxed and burthened,
he carried our sorowes.

So that in this Scripture, as in a glasse,
we may behold both the Bethleem stable, The parts
which Saint Hierome extols aboue the in general.
Romane Capitoll, and we may behold
the Mount Caluary, which the Fathers
parallell to the Garden of Eden: behold
here the brightest night that euer was, at
Bethleem, where the Sonne of Righte-
ousnesse shined, while the Sunne of the
Firmament did sleepe: and behold heere
the gloomiest day that euer was at Ieru-
salem, when the Sunne of the Firma-
ment hid it selfe in darknesse, because the
Sonne of Righteousnesse offered himselfe
in sacrifice: behold heere a Christmas day,
or a *Natus est*; and behold here a god
Fryday, or a *consummatum est*: a taking,
and a carrying: an Assumption, and a
Passion. For so likewise in the eight
Chapter of Saint Mathew, this very
Text is alleadged, and thus rendered
Accipit & portavit, he took, and he carried;

he

The Life and Death

he tooke our nature, and defects proper to
our nature, and those were infirmities :
he carried our sinnes, and penalties due
for our sinnes, and these were sorrowes :
there was the assumption, and here is
Fulgent. ad
Trasim. L. 3.
the Passion ; two degrees of Christ's hu-
miliation.

The special
points.

In the taking or assumption (for so the
Church Bible reads it, he hath taken, and
so the orignall word Naso beares it, and
so saint Mathew turnes it) in this I say
thre particulars are chievely remarkable :
first, the condecenie or fitnes, he hath ta-
ken them, therefore it was fit he should
take them ; a fit assumption : Second, the
generality or extent, he hath taken our in-
firmities, that is, all our infirmities ; a ge-
nerall assumption : Third, the cause or na-
tive, his owne loue, hee hath taken them
they were not imposed ; a louing assump-
tion. In this carrying or passion I obserue
thre degrees : First, his paine in the word
Sorrowes : otherwise translated paines, a
painfull passion. Second, his patience in
the word carryed, he carried them even as
a porter does his burthen (for so both
the Hebrew Sabal in Esay, and the Greeks
charon, in Mathew do import) a patient
passion

Of Iesus Christ

passion: Third, his compassion in the
W^{or}ld Our, Our sorrowes: a compas-
sionate passion. In summe, as S. Bernard
speaketh, while he liued *Passiuam actio-* Ser.in fer. 4
nem habuit; he tooke our infirmities: when
he died, *Passionem actiuam sustinuit*, *Hee*
carried our sorrowes; tooke those fitly, ge-
uerally, louingly: carried these painfully,
patiently, compassionately.

To begin with the first, as in the crea- The first ge-
tion of man God made Man like himselfe, ncall part.
by stamping in him the Image of his
owne nature: so in the redemption of
Man, God made himselfe like Man, by
taking on him the infirmities of our Na-
ture. And looke how God by way of dirst-
fion speaks of Adam, *Ecce Adam*, Behold
the Man is become as one of vs, Genes. 3.
22. the same may wee rightfully pro- Dicit. hoc de
nounce of the second Adam, God incar- lia.
nate, *Ecce Adam*, He was a Man vnder
infirmities even as wee are. Iames 5. 17.
For well doe Diniuers obserue Christ to
haue pertaken of every state of man, and
therefore as hee had of the state of inno-
cence, exemption and immunitie from
sinne, hee had of the state of Grace,
exuberance, and excellency of giifts,

The Life and Death

he hath of the state of Glory, Clearnesse, and Blessednesse of Eision. So likewise he was to take of the state of corruption, a nature of infirmity, and infirmities of nature.

Obiection. This is a hard saying indeed. The scripture tels vs, That at his presence, the foule Spirits trembled: at his rebuke, the boysterous Winds calmed: to his feete, the plyant Waters submitted themselues for supporters: and that now he sitteth at the right hand of the Throne of the Maiestie in the Heauens. This the Scripture tels vs; and doe you tell vs, That he was bred, and was borne, and was brought vp in, and was broken with infirmities? The Creation was an easier worke, Insit & gesset, a word and a worke, and yet he tooke strength vpon him to effect the Creation. The Redemption of Man is a hard worke, Multa tulit, fecitque, he was to beare Paines, and worke Myracles, and yet does hee take weaknesse vpon him, to accomplish the Redemption of Man? Lord Iesus, if thou commest to destroy the workes of the Devil, and to swallow vp Death in victory, a man would thinke thou hast reason to gird thy selfe

of Iesus Christ.

selfe with strength, and bee well appoin-
ted, and not to bee cloathed with weake-
nesse, and to disarme thy selfe. Wilt
thou our Sampson, and our Captaine
against the spirituall Philistines, suffer
the hayre of thy strength to be shauen
off? Wile thy followers may well crye
out in this storm of danger? Maister, ca-
rest thou not that we perish? *Mark. 4.38.*
Saue vs, or we perish: Rise vp *Sampson*,
the *Philistines* are vpon thee, rise vp, rise
vp, and put on strength, O arme of the
Lord. *Esay. 51.9.*

To assytle this doubt, we are to conse-
der, that God his wayes are not as mans
wayes, but God his strength is made
perfect in Mans weaknesse, nor hath
Christ with his strong arme, but with
his holy arme hath he gotten himselfe the
Victory: nor hath this Combatant en-
countered, and conquered that strong ar-
med man, that huge Goliah the Deuill,
with the sword and brigandine of Saul;
but against a Helmet of Brasse, and a
Coate of Maile, he hath taken the stasse
and sling of Dauid, the stasse being the
infirmitie of his flesh; a slender stasse to
relye vpon; the sling, the ignominy of his
Passion

The Life and Death

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med man, that huge Goliah the Deuill,
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and sling of Dauid, the stasse being the
infirmitie of his flesh; a slender stasse to
relye upon: the sling, the ignominy of his
Passion

Reasons.

* Ob id in-
firmos tuos
suscepit, ut
minus essent

n nobis

Amb. idem.

ulg. lib. 3.

ad Traj. sm.

Basil. hom.

Nazian. in

Nassi.

* In nostram

hanc fragi-

lem natiu-

am quasi

natu ad

mortalit-

atem posset

ducere

A. instit.

13.

* Quomodo

discipuli

redorent

uisse mori-

mentum, nisi

torituri

ristianum

imperis-

mi?

Amb. in Luk. l. 10.

c. 22. Chry. in Mat.

hom. 84.

* Si pre-

dicarem sequi non posse,

sequere antecedentem.

Lact. instit. 4. 16. Pa-

centem docere non posse,

qui subiectus passionibus non est. ibid.

Passion; siling to cast his life from him.
This King of Righteousnesse would
needs become a Subject to our infirmi-
ties.

Which infirmities, as it is question-
esse he did take, so was it fit and requi-
site he should take, First, Propter finem
redemptionis, to pay the price of ransom
for our captived and enthralled Soules,
and * to strengthen our frailty, and * im-
mortallize our mortallity. Secondly, Propter
finem incarnationis, to demonstrate the
truth of his assumed humanity, * and to
vnderprop the weaknesse of our decli-
ning Faith. Thirdly, Propter exempla-
ritatem virtutis, to exemplifie mildnesse
and meeknesse by himselfe, as if he had
cryed in this manner, * if you cannot o-
bey me commanding, yet follow me pro-
ceeding, I haue taken your infirmities,
take ye one anothers, and learne of mee,
for I am meeke. So many of mines infir-
mities, so many Enginges of battery, to
beate downe the kingdome of your pride.
A fourth reason is, Propter fiduciam ac-

cessus

affur, hereby to giue vs confidence of
accele unto the Thyoane of Grace, that
now vs we haue a High Priest, who
is touched with the feeling of our infir-
mities. Heb. 4. 15. W^eee haue entrance
with confidence by faith of him. Ephe.
3. 12. Now we may like Elias mount
up to Heaven with a fiery Chariot of
zeale, and now we may like the four
and twenty Elders, hauing goulden
Viols full of Odours, fall downe be-
fore the Lambe, and now like the Che-
rubins flutter with our wings display-
ed, and spread about the Mercy seate.
Such trust haue wee through Christ to
Godward. For can we thinke he will
repine to giue vs his mercies, his boun-
ties, wh^s hath daigned to take our
frailties, our infirmities? And can
we doubt hee will bee compas-
ionate, wh^s wee know is of like com-
passions? Do^e we then groane un-
der the burthen of our infirmities?
The Apostle tels vs we haue a High
Priest, who is touched with the feeling
of our infirmities, and the Prophet
tells vs we haue a Saviour, who
hath taken upon him our infirmities.

2 And certes if the Logicke rule faile
The extent not, to take ours is to take All ours :
still. and heere the rule failes not, he hath ta-
ken all our infirmities ; all spirituall, of
of which Esay principally speakes, all
corporall, to which Saint Mathew ap-
plies it.

Obiection. Strange, very strange doctrine, may
some man reply, and fitly reply, to
burthen Christ with All our infirmi-
ties ; All of Soule, All of Body. The
Schole-men ascribe all fulnesse to him,
fulnesse of sufficiency, fulnesse of pro-
copiae. Bonz. 2. b. 21. gatine, fulnesse of plenty, fulnesse of in-
fluence : and it is a received rule, that
what is made by miracle is more per-
fect then that is made by nature or art,
as Christes Wine in Cana was the best
Wine.

And can we then surmize that Christ
soule so fairely full, now invested with
all rich habits of Grace, and (as the
Schole teacheth) enjoying blessed vi-
sion from the instant of his conception,
was tainted with guilt of sinne, was
outcast with Cloud of ignorance, was
disquieted with rebellion of lust ? Can
wee ones imagine, that Christes boode

Of Iesus Christ.

so miraculously made, now clad with incorruption, and enriched with glory, and clarified with beauty, was ever affected with maladie, or infested with infirmitie, or noted with deformity? Does wee ever reade that Christ lay languishing in a Consumption, or swelne with a Dropsie, or lame of the Goute? How then is this true, that hee hath taken all our infirmities?

I answer. He hath taken them all; but with distinction. For let not the covetous man (that inlargeth his desire as the Hell) thinke Christ tooke his covetousnesse; he was onely covetous of our salvation: Nor let the soule (which is blemished with staine of sinne) think hee tooke sinne or staine; this Israelite was without guile, and this Lambe was immaculate: Nor let any man thinke his body which the holy Ghost had shapen to become a sacrifice of a sweet sauor in the nostrils of God, and which is personally united, was ever disfigured with blemish, or distorted with mishape, or distempered with distastes; this frame was proportioned

Answer.

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Theod. dial. in most equable Symmetry, and Co-
s. 39.

respondence of parts, and the Wood of
this Arke was exempt from corrupti-
on. Although we are wholly corrupt,
like the City of Ierusalem, From the
sole of the foote to the head, there is
nothing sound in it *Esay. 1.6.* Yet Christ
is wholly pure, more pure then the bo-
dy of Absolom, from the sole of his foote
to the top of his head there was no bles-
mish in him. *2. Sam. 14.* Saint Hieronim

In Psalme
44. Explan-
ed principi-
pium, quid-
dam fideri-
jum. *ibid.*
formam eius
actae colo-
nis decore il-
luminat & in-
igni statu-
rae minuit.
Cassiod. in
Psal. 45.

is bold to auerre, that his countenance
carried hidden in it a starre-like bright-
nesse, which revealing it selfe, made
both his Disciples to follow him at the
first sight, and his apprehenders to fall
backwards to the ground. So, wee
must distinguish of infirmities, there
are according to Damascene miserabiles
or damnabiles, which Saint Austine
expoundeth miserable or damnable; ac-
cording to Bonauenture *Passibilitatis* or
inordinationis, which Aquinas phraseth
Penall or culpable, *Simpla* *verustae*, or
dupla, sapes Lombar, there are infir-
mities either painfull without sinne, or
sinfull with paine; Christ take those,
not these. Whole, for in all things it be-
hoved

of Iesus Christ.

houned him to bee made like vnto his
Bretheren. Heb. 2.17. Not these, for
he came not in sinfull flesh, but in the
similitude of sinfull flesh. Rom. 8. 3.
Againe, Penall infirmities are either
detractabiles, (it is a Schoole teame) or
indefectabiles: they are either personall
to some men, as to be borne lame, or na-
turall to all men, as to be borne weake;
Christ tooke these not those. These, as
being evidences of his humanity: not
those, as being impediments of his
function.

For instance of Chirists defects and instance in
infirmities, if wee suruay his out-side, Infirmities
behold, his birth was ordinary, was outward.
mean, was meaner then ordinary, was
extraordinary base: *Verbum non poterat
fari verbum*, cryes S. Austin, the Word
an Infant, a poore weake Infant: the
bread of life borne in Bethlem, which is
by interpretation, the house of Bread,
but such a poore house of Bread, that
there was scarce any bread in the house:
he was made lower then the Angels,
true indeed, for he was consorted with
the beasts that perish: his birth (to say
no more) so meane, that Herod and all

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Ierusalem had little reason to bee trou-
bled at the newes of it, and the Wilse-
men who purposely iournied from the
East to present quifts to a babe in a
Manger, a man would thinke these
Wilse-men to haue beeene men none of
the wisest. In his life, behold when hee
was to pay tribute, hee was faine to
ghe for Money, he went in a Coat with-
out a seame: we read hee begged wa-
ter to drinke, a Loafe and a fysh his
best cheere; this was his wealth: his
owne Kinsfolkes went to lay hands on
him, thinking hee had beeene out of his
wits; here was his esteeme: for in-
firmities of body, he was weary, Iohn
4. 6. hee was hungry, Math. 4. 2. he
thirsted, Iohn 4. 7. hee wept, Iohn 11.
33. In a word, hee was compassed
with infirmity, Hebr. 5. 2. Search
wes now his inside and soule: in that
Isee shall finde ignorance. For so the
Fathers teach, and so himselfe pro-
fesseth, he knew not the day of iudg-
ement, but yet with distinction, hee
had ignorance not of euill disposition,
or maintaining false opinions, but of
pure negation: not vincible ignorance.

gnat. ad
ral. Ep. 2.
firms
award, as

¹
ignorance.
amase. 1. 3.
az. 2. 1. de

of Iesus Christ.

or of things he might know, but inuincible: not priuative ignorance, or of things he ought to know, but mere nescience: in briese, ignorance, *Integritatis non fomitis, metam non crassam*, hee had simple ignorance, and not sinfull ignorance.

Christ had sadness, for so himselfe witnesseth of himselfe, My soule is heauy to the death Mat. 26. the word is *angustos*, heauy round about: so that he was really sad, heauy, and extensiuely sad (round about) and intensiuely sad, (to the death) such an intension of sadness, as never felt man aliale, euen to the death, not vntill, but vnto death, my soule is heauy round about vnto the death. But yet with distinction hee had sadness, as a temptation or affliction, not as a siane or transgression: and that temptation in respect of the first motions, not as the second, so as he was affected, but not disturbed and disordered, therefore in his inferior and sensuall will, not in his superior and reasonable will: or in his naturall, not in his deliberate will: and if in his superior, reasonable, and deliberate

*Turbanter
non pertur-
bantem. Be-
ne recti-
dine deice-
us.*

The Life and Death

Born. Ser. de will he was sad, hee was therefore sad,
pass. & A. because he would bee sad, if it bee said,
quin.

Subiaceſſ,
non preſi-
dens. Bon.

he was troubled, Iohn, 13. 21. it is ex-
pounded he troubled himselfe, Iohn 33.
33. nor was his ſadneſſe ruling reaſon,
but ruled by reaſon: nor was it in re-
ſpect of the end which was redempſion,
but of the obiect, which was death: in
brieſe, he had painfull ſadneſſe and not
unfull ſadneſſe.

Inſt. Mart. Christ had feare, for ſo the Fathers
dial.

Amb. 2. de he prayes the cup may paſſe from him,
ſd. 3. Dam. prayes moſt paſſionately, as Math. 26.
Hier. Aug.

39. reports it. O my Father. Mark. 14.

36. recordeth, *Abba* Father, *Abba*, the
language of the tender Infant to his
deere Father, and yet to make it moſe
eſſeſtual by ingeination, hee ſaith,

Abba Father, if it bee poſſible (ſo it is
in Mathew,) I, but it is not poſſible;
yes, all things are poſſible vnto thee;
(ſo Saint Marke) O my Father. *Abba*,
Father take this cup from me. ſure
as for ſadneſſe hee did, Mat. 14. 33.
and willingly ſainted: ſo for feare he
bid likewife, and was even affonished:
but with diſtinction, hee had naturall
ſcarc,

dem quod
atine pap-
us. Eras.

Mar.

of Jesus Christ.

feare, not horrible such as the damned haue. And that onely *Secundum propassionem, non passionem*, moving him in his purpose, but not removing him from his purpose, nor so had hee feare, as it imports uncertainety of event, but as the sensitive appetite shunneth a thing terrible; especially death the greatest of terrors: nor yet did hee pray simply against death, but against the cursed death of the Crosse: nor did hee feare death absolutely, but with condition.

Math. 26. 39. If it be possible. Luke. 22.

42. If thou wilt: nor as death was satisfactory for our sinnes, but as it was destructive of his life: in briefe, he had naturall fears, and not sinfull feare.

Christ had anger, while he scourged the buyers & sellers out of the Temple; but with distinction, he had anger rather as a will desirous to punish sinne, then as passion: if so, yet as it is a passion of detestation, not of reuenge: anger not like ours, preventing his will, but following his wil: anger *Per zelum Bonorum, non per vitium, inordinate anger did not possesse him, but the zeale of God his house did eat him vp: in briefe he had zealone*

*Hier. in
Mat. 6.*

Aquin.

*Non ex nolle
absoluto
bene ex con-
ditionato.*

Bru.

*Ut destruc-
tina, non
reparativa.*

*Ut dicit ve-
hementes
vindicatio-
num male-
facti.*

Thom.

The Life and Death

zealous anger, and not sinfull anger.

*Vt condescē-
tio supponat
Condescen-
tiam. Bon.*

Anger, Feare, Sadnes, Ignorance, all infirmities he tooke, which were not unseemely for him and were expedient for vs: all which made for appearance of the truth of his humanity, or for accomplishment of the worke of redemption. And such were those which are natural and vs personall (for he tooke not the person of any man, the Sonne of Abraham: but the nature of man Heb. 2. the seed of Abraham) and such were those, which are painfull, and not sinfull: and even sinfull infirmities hee tooke, since whatsoeuer in man was not some way assumed was no way healed, though he tooke them not by way of inheritance and pollution, as the Sunne shining on noysome and filthy places is it selfe not annoyed, nor defiled: yet by way of imputation, he bare our sinnes. 1. Pet. 2. Pea was made sinne. 2. Cor. 5. God imputed sinnes vnto him, and by way of reputation. Mar. 15. 28. *Cum inquis* *reputatus est, Man reputed him a sinner.*

Now if any shall demand the cause
or motiue which induced Christ to take
those

*Nazian. c.
Damasc.*

of Jesus Christ.

those penall infirmities, the cause of ^{3 Causes of} ~~fa-~~ ^{taking.} King is intimated in the word Taken:

they were not in him derived from nature, they were not entyned him by command, they were not inflicted vpon him for punishment, they were not imposed on him of necessity: but they were taken by him in loue. If either comand had vrged, or punishment forced him to it, then had he carried them, not taken them: if either Nature had framed, or necessity driven him to it: then had they taken him, not he them. Indeeds he had them by nature, and with necessity: by nature, but how? by nature as it imports a Concomitance, not as it betokens a Cause togelher with nature, not of nature: with necessity, but how? not a derived necessity, but an assumed: not a necessity of constraint, but absolute, which absolute necessity was all voluntary, because of his owne accord he would needs bee necessarily subiect to these infirmities. So that Saint Austin holds true, telling vs he had them, non miseranda necessitate, sed miserante Vo- luntate, not necessarily deriving them by property of nature, but freely assu-

*Secundum
concomitan-
tem, non cau-
sam, Bon.*

*Secundum
similitatem
temporis no
ordinem*

*necessarie
consequenti-
onis, Thom.*

*assumpta,
non contrac-
ta Bon.*

Scotus.

The Life and Death

ming them, yea & the necessity of them by an act of will; his divine will preuen-
ting, and his humane will concurring.

It is well obserued by Zanchius, that Christ to shew his delight was to be with the Children of men, had often be-
fore he was incarnate appeared in the
visible shape of a man playing as it were
the Prologue to the act of his incarnati-
on: but behold here he comes indeed by-
on the stage of the world, and beggarly
clad, or rather naked, acts a base part,
and represents infirmities. Sweet Ie-
sus, was it not enough for thee to endow
us with thy supernaturall riches, but
thou must cloth thy selfe with our natu-
rall nakednesse: was it not enough to
assume our nature, and the properties
belonging to that nature, and the acti-
ons issuing from those properties; but
thou must co-assume the weaknesse of
nature, of properties, of actions: in thy
gospel thou commandest saying, take
my yoke vpon you: in thy practise it see-
meth thou takest our yokes vpon thee:
Ood Lord, if thou hadst but prayed to
thy Father, he would haue given thee
more then twelue legions of Angels: if

*In preludi-
um vere
incarnatio-
nis. Iren. I. 4.*

thy wrath had bene kindled, yea but a little, all the foundations of the world had bene discovered at the blasting of the breath of thy displeasure: if it had so pleased thee, thou mightest without assumptionis weaknesse, and by a strong out-stretched arme, haue made thine enemies thy foot-stole, and led captivity captive. Doubtlesse had not this Sampson bound himself with the cords of his loue, those Philistines could never haue supprised him; but this, euen this his god pleasure was, thus by this willing minoration and exinanition of himselfe to shew his greater condescension and dignation to vs. *Sicut ubera qui regit si- Augustin.* *derat;* & with the bright burning flames of his loue to enkindle our greater affection and devotion unto him, *quanto pro Bernard.* *me vilior tanto mihi carior.* In which regard it hath pleased the Holy Ghost to phraze, Christ's assuming of man-hood, a taking of flesh, denominating it not from the worthier part, the soule, an I-nanition, but from the baser part, the flesh, an Incarnation, and in this place to terme it, not a taking of our nature, but a taking of our infirmities.

The Life and Death

The second
generall
part.

Bern. Ser. in
ser. 4. hebd.
pen. Ser. de
pass.

Sorrowes
or paines.

We haue already seene great loue of Christ in taking our infirmities: we are yet in few words to see greater loue of Christ in carrying our sorrowes. There God was cloathed with the vaine of flesh; here God is compassed with the shadowe of death: there was earth, earth, earth. Hie. 22.29. he was borne: here is woe, woe, woe, Reuel. 8.13. hee hath borne: there he tooke the infirmities of our fraile nature; there he undergoes the penalty of our sinfull nature: there he came in the forme of a servant, and was subiect, and was bound; here he comes in the forme of a bad servant, and is beaten, and is crucified. For he carries sorrowes and (if I may so speake, for S. Bernard hath spoken) he runnes through the bryers of passions, and like Jonas is plunged into the maine deep of sorrowes, & swallowed by the whale of death.

Wherin, because this theam hath been admirably discoursed and discussed *opus dieris in die suo* by a non sicut of invention and iudgement, and also to spare eyes as well as eares, I list not to recompt at large the funerals of his passion, from his

his agony in one garden to his burial in another garden. I stand not upon that which yet hee stood much vpon, his tra- nels in preaching, his weariness in tra- velling, his watchings while he prayed, his temptings while hee fasted, his teares while hee pittied; what should I tell of the deniall and treason, cowardly deniall, diuillish Treason, of his owne A- posutes: how Peter at the tender voice of a Maid abuired him, whom at his powerfull boyce hee had forsaken all to follow. O Peter thy hands might well be warmed at the fire, but sure thy de- uotion was cold in the mouth Luk. 22. 55. but yet Peter, albeit he denied him there for feare, he had followed him this- ther for loue; and he wept bitterly, and so delectuimus quod defluit, he washed away his fault with the baptisme of his teares: But Iudas, that second serpent, betrayed Christ that second Adam in the garden so strangly, that the Evangelist may well point it out with double Ecce. Mat. 24. 10. Being drunke with povson, while hee thirsts after gaine, & the strong armed man, not forcibly breaking into but familiarly entring into his heart, (so sayes

sayes the spirit of God, Luk. xii. 3. for
tan entred into Iudas) hee triu him that
came to redeme the whole world: and
whereas a pore box of ointment he had
valued at thre hundred pence, & more;
Ioh. xii. 5. Mar. xiv. 5. this parciuous oint-
ment, Cant. i. 2. whose name is a sweet
smelling ointment, poured out, and
himself annointed with the oile of glad-
nes above his fellowes, he pryses at de-
corum premium, a godly price surely;
Zach. xii. 13. nay, sets no price but takes
their first offer, even thirty pence. So
hainously base, and basely heinous a
fact, that in reuenge thereof at the de-
strukcion of Ierusalem, cleane contrary,
thirty lewes are reported to haue beens
sold for one penny. Thus not a stranger
Etiam tu O Brute, but it was even thou
my companion sayes the prophet, homo
pacis mea, Iudas one of the twelue, mag-
nificant super me supplantationem, hath
lifted his heele against his Maister and
Maker, & officio sanguinem fundit & pig-
nore vulnus infligit, & betrayed the Son
of man with a kisse (timeo Danaos &
dona ferentes, an enimies kisse are
wounds.) I purpose not to agrauate the
dispright

despight of his enemies, how the Jewes
with ioynt consent cryed, not Him but
Barabas, at whose birth the Angels had
sung, Not vnto vs, but vnto thy name
glorie the glory; & so the builders, those
who pretended skil in discerning stones,
refused this precious Stone, this head-
stone of the corner: how they crowned
him, as never was King besides, with
a (dolefull shal I terme it, or shame-
full?) diademe euuen a crown of thones;
strange deuice! Thornes to torment
Him, crowne to deuide Him. How that
face, in which the Angels desire to looke,
they so deformed, that whom the spouse
calleth Cant. 5. 10. a godly person a-
mong ten thousand, of him Esay may
verifie 53. 2. hath neither beauty nor fa-
nor, and by reason of his diuers colourd
blawes and spittings, and stripes, and
wounds, and goare, hee semeth as it
were in a Leprosie: how is at any time
hee had mercy shewed him: it was
mercy as mercilesse as cruelty it selfe:
for Pilate to moue the Jewes to pity,
strippt him not so much of his cloathes
as of his skin by cruell scourging (if Vin-
centius say true) scourging with tharts,
scourging with ropes, scourging with

*Et compun-
gentes coro-
nari, & il-
ludentes a-
dorant Am.*

in Luk 1.10.

*Quasi le-
prosum: say
53.4. chrys.
in Ioan
hom. 83.*

chaines. I will not talke of that, at which himselfe was silent, his condemnation, whereby the Lord of life was deliuered to the power of death: nor will I dilate of his crucifying: so painfull a death, that without any deadly wound it killed him with very paine, and so haynous a death that Tully himselfe wants words to expresse it, and is forced to a *quid dicam?* and yet this made more hainous and painfull by barbarous and sauage circumstance,

Orat. in v.7. While at that very time in which he had deliuered their Fathers from the house of Egyptian bondage, they crucified Him, and as unworthy to breath his last within the holy City, they crucified him without the gates: and whom Esay saw attended with Angells (*Cælestibus*) they consoled with theeves, (*Sceleratis*) and that people to whom he had formerly giuen water out of a Rocke, and among whom he had lately turned water into wine, compelled him to drinke gall and vineger.

Magnus an-
gor gutte-
grosse. Iapa-
Com. I have not yet mentioned his sweating of bloud in thicke drops proportionable to his Sorrows, so that it trickled down to the ground in the garden (Luke

22. 24. A strange watering of a garden:—
 this second Adam got his bread where-
 with to nourish our soules in the bloody
 sweat of his browes: yea of his whole
 body, fainting as it were in the bath of
 his own blood, & weeping not only with Bern. Ser. 3
 his eyes but even with all his members. *de ram pa-*

I leaue his soule drinking vp the cup
 of *Sorrows*, shere; without any tem-
 pering of comfort, while the Deity se-
 quested it selfe: his Body of all other
 the most tender, as being shaped of vir-
 gin substance, without commixture of *Quantitas*
 the male nature, and yet the most sensi-*ad respectu*
 ble parts of this most tender Body *laetaminis.*
 red and mangled: so bozed and so man-
 gled, that now not so much his mem-
 bers, as his wounds, were tortured: *Schol.* *Cypr. 2.* *Ep. 6.*
 his feet before washed with teares, now
 teared with nayles. I disdaine to re-
 compt their vile usages insuring, how
 they parted his garments, by which he
 had wrought miracles, nor with his
 death did their mallice dye, but a Soul *Chrys. in*
 dier peirced his side with such a broad
 deepe wound, that Thomas might put *Mat. 27.* *August.*
 his hand in it. If I would follow the
 Fryers curiosus speculations, and pre-

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tended revelations, I might particul-
larly number unto you his stripes a-
mounting as some have reported, to
5400. as others say to 5370. as yet o-
thers hold to 4000. at least as the cu-
stome according to the number of the
band of Soldiers proueth to 660. his
head by the Crowne of thornes boord
with 72. wounds: his 5. main wounds,
his six times shedding of his precious
bloud: his seauen speeches on the crosse:
these I might summe and totall in iust
accomppt; but since *Pauperis est numero-
re pecunia*, numbering is an argument of
pouerty; it would much detract from
the infinite plenty of Christis Sorrowes.
And therefore to let passe these and eue-
ry one of these, and many more then
these, it is too too cleare that S. Bernard
sayes, *dixit multa, gessit mira, pertulit dura,
dura verba, duriora verbera, durissima
supplicia: pertulit dura*, hee hath carried
Sorrowes, Sorrowes: so our translation
reads it, these are of the Soule: another
reades it Paines, and these may be of the
bodie; whether we regard his discon-
solate Soule, or his tender Body, a Sor-
rowfull and a Painefull Passion. So in-
credibly

Cost. med.

24. Did.

Veg. Gran.

*Osor de
vassi.*

*In circum-
wat: coron.
flagel: cru-
cis: lanc.*

of Jesus Christ.

credible Sorrowfull, that Esay may wel
preface to these Sorrowes, 53. 1. Who
will beleue our report: So intolerably
painesfull, that each one of these paines
may lastly be a martirdome: so sorrow-
full and so painfull that Esay may fitly
surname Christ, *V. rum dolorum*, a man
of Sorrowes, and Bernard may call this
time, *Hebdomadam panojam*, a weeke of
paines.

And yet for all the sorrowes & paines,
the sorrowfulnesse and painefulnesse he
carried it patiently, the Text sayes he
Carried Sorrowes or paines: amid the
thornes of Paines, sprung the rose of His pa-
tience, and I shall not need to set out ^{ence}
the rarenesse of this, since I haue alrea-
die set downe the grienousnesse of those.
It is like the bad spirits, whom he had
often dispossessed of mens soules, and
Bodies, obstinate in malice complotted
most exquisite tormentes of purpose to
be reuenged on him. For so S. Luke had
intimated vnto vs that the Diuell ha-
ving ended all his tempting, departed
from hym for a season, Luke 4.13. till
opportunity shold serue, and now here
he thought it serued: but Christ defeated

the

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the Diuels plats, hee bare the paines,
yea, ~~culs~~ & perniciose, hee did both beare
them and out-beare them. Subiit & sube-
git, he did both undergo them, and o-
uercome them. In his teaching it is said
he opened his mouth in parables; but at
his condemning, it is said, he opened not
his mouth: notwithstanding hee was so
despightfully vsed by Caiaphas, who had
bought the Priest-hood for that yeare of
Herod, and though the iudge of quick &
dead was condemned to death by Pilate
an unrighteous iudge; yea by the same
iudge acquitted of guilt, and yet condem-
ned to punishment, and this not accor-
ding to the letter of the Law, but Luke
23. 2. to the pleasure of the tormentors;
yet for all this (as some conjectur, least
by his elsequence he shoulde haue escaped
death) hee opened not his mouth; in so
much that the iudge, who vniustly con-
demned him, iustly admired this. At
their reulings, he was deafe & dumbe,
that had cured their dumbe and their
deafe, at his crucifying those rauening
Wolues preyed vpon him *homo homini*
ern. in heb. Iupn.: this gentle Lamb prayed for them
ern. *homo homini Deus*: he prayed ignosce for
them,

of Iesus Christ.

them, Father forgiue them, who had cryed
crueifige on him, crucifie him, crucifie
him. At his dying his soule was not ta-
ken from him like the rich Epicures in
the Gospell, but he laid downe his Life,
and he commended his Spirit, and he
gaue vp the Ghost, *Tradidit spirum,*
sayes *S. Iohn, emisit spiritum,* sayes *S.*
Mathew, emisit, non amisit, as *S. Ambr.*
comments, he sent his spirit out of his
body as Noah sent his Dove out of the
Arke: & when as the very earth, though
by nature vnmouable, quaked for hor-
ror of the fact, and the whole course of
nature was out of course, so that the
life of Nature was deprived of life, yet
he, *Perdidit vitam ne perderet obedientiam*
he gaue vp the Ghost. Well might the
Dove, a Bird which hath no gall, light
vpon this Lambe of God which opened
not his mouth. Milde Dove! Meke
Lambe, patiently and peaceably, mildly
and meekly he carried painefull & pang-
full, heinous and heauy sorrowes, yea
materially, *Iohn 19. 17.* he carried his
owne punishment and crosse, like Isaack
who carried the wood on his shoulders, *ipse gestauit*
wherewith himselfe was designed to be *Supplicij*
Leo Serm. 3

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sacrificed: take it how you please, ^{Porto} like Bainlaur dolores (if from the length of the word I may allude to the length of his sorowes) not tulit, but latin. Bainlaur, and portauit, they were long in him, and he in them, he carried and endured sorowes.

^{n Luk. 10. 12. 3.} And yet for all this they were none of his owne; for although S. John sates truely, Ioh. 19.17. Bainlans sibi crucem, he carried his owne Crosse: yet S. Ambrose expounds it. *Doles Domine non evasit mea vulnera*, he carried Our sorowes. Many faithfull Martyrs wee reade of, that haue carried heauy sorowes: but this is Christis prerogative peculiar, to haue carried Our sorowes. These here were ours, ours by desert.

Alasse he was innocent, though for vs he was made sin, yet himselfe knew no sinne: and if the Tormentors should say as once they did, Luke 22. 64. Prophesie, Who is it that smote thee? we may quickly becom Prophets & answer for him, Our sinnes smote him. Every one of vs might cry with Ionas, *Prope
me haec tempestas, take me, and cast mee
into the sea.* Ioh. 1.12. but behold Christ

Jesus

of Jesus Christ.

Jesus cryes louder, in me convertite fer-
rum if you seeke me, let these goe their
way. John 18.8. And so *Sine nostris me-
ritis, immo cū nostris demeritis*, as *S.* Am-
brose speaketh: wheres sin was plenti-
ous grace being more plentious, as *S.*
Paul speaketh. This Lambe sacrificeth
himselfe vpon the Altar of the Crosse
for our benefit, *Tanto dignantius quanto
pro minus dignis:* with so much the more Bern. sup.
worthy loue, by how much lesse worthy *Cant. ser. 15.*
we were of loue.

Now as aromaticall perfumes b*ut*- In particu-
led in peices so this loue being discour- lar.
sed in particulars, will be then most o-
doriferous & fragrant. To begin with To his Dis-
his Disciples, so dearly hee tendered, ciples.
and so tenderly loued them, that if vpon
urgent occasion of important busynesse,
even to pray, yea, and that for taking a-
way the distastefull Cup of that death
from him, he was to part from his dis-
ciples for a time, the Text sayes, Hee
was plucked from them: not severed & *Auulsius,*
separated, but pulled and plucked like a *Luk. 22. 41.*
tree by the roote, from the kindly soile. *Mar. 1. 17.*
Strange! he Whose shooes lachet *John*
Baptist is not worthy to stoop down and
vloose,

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vnloose, he stropeth downe, and washeth the feet of his Disciples: yet stran-
ger: the feet of Iudas, who he soeknew and soze told (though not by name, to
value his credit) should betray him, and cause his feet to be nayled to the Crosse,
yet he washed the feet of Iudas. And as
Saint Origen supposeth, he washed them first of all, and like enough hee
washed them with teares: sure, what
hee would not doe to Sathan for the
glory of the whole world, that he did to
Iudas for loue, he stroped downe before
him, and washed his feet. Yea, most
most strange! When the Traytor dis-
semeling called him Maister, a Tytle
of honour: he saluted him kindly,
Friend, an appellation of loue: and
with those lippes, in which there was
found no guile, he kissed those lips, un-
der which was the poysen of Aspes.
Soz was he lesse compassionate to Pe-
ter, who by abiuring him, had preiudg-
ed his cause, and soze condemned him:
but as once when hee walked vpon the
Water, and began to sinks, Christ up-
held him with an out-stretched arme:
so now when hee walked in the paths
of

of Iesus Christ.

of death, and was nigh swallowed in the gulfe of perdition, Christ saued him with a respecting, and recalling and reclaiming eye.

Now is this loue confined to his Disciples, but deriveth it selfe even to ^{To stran-} ^{gers.} Strangers, while some report that the Soldier, who pierced his side, afterward through Christ's loue, working in him by his spirit, became a Christian, a Professor, proued a Bishop, a Martyr. ^{Chry.in Mat.} ^{hom.33.} The theefe on the Crosse, though a noted malefactor, yet is once hee cry, Lord remember me when, &c. Christ answers immediatly, (I say vnto thee) and promises (thou shalt) and seales vp his promise (Verily) and promises more then is asked (Paradice) and promises presently being asked indefinitely (this day) Verily I say vnto thee, this day thou shalt be with me in paradice.

These were but strangers: mark his loue to his Crucifiers, they curse and execrate themselves; yea, and their posterity. Math.27.25 His bloud be vpon vs & our Children: he prayes for them; yea, before he rewards the belieuyng theſel, hodie mecum, nay, before he disposes of

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of his dere Mother, *Ecce mater*, nay before he takes care for himselfe, *Dens meus*, hee prayes for his Crucifiers ; whō yet he nameth not Crucifiers, but them, Father forgiue them : and to make it as it were more effectuall, hee seconds his Prayer with a reason, (which yet he did not praying for himselfe in the Garden) for they know not what they doe. The meditation hereof makes a holy Father breake forth into Passion, how *L O R D*, how wilt thou drench those that loue thee in the streame of thy pleasures, who doest so embalme these that crucifie thee, with the Oyle of thy mercy ?

Bern. hebd. p. 11.

To man-kind.

Now is Christ's loue onely great intensiuely, intensiuely to his Disciples, intensiuely to those Strangers, intensiuely to these Crucifiers ; but great it is both intensiuely, and extensiuely to all mankind ; while he had ginen that which he did not owe vs, and forginen that which wee owed him, and, after we had boorne armes against him, hee hath embraced vs in the armes of his mercy, and to make Servants Brothers

OR TELUS CHRIST.

thers, and exiles Kinges, hath made
himselfe the by-word of the people,
and the curse of the Law, and the liso
of all men; hath given his owne to pur-
chase all mens. And that so cheere,<sup>Ambr. in
Luke. li. 10.
c. 23.</sup>
fully given, that the loue and manner
of giuing is farre greater, then this
greatest giift; his compassion then his
passion.

Shall I say he resolues to dye? him-
selfe tells me more, that he is streigh-
ted and grieved till hee doe dye: if Iu-
das slacke, he hastens him. Iohn 13. 27.
that thou doest doe quickly: if Peter dis-
suade him from dying, though before
he called him blessed, hee will now call
him Math. 16. 23. Sathan: he accompts
his passion but a tourney, Iohn 7. 23.
I goe vnto him that sent mee: I, but a
tourney may seeme tedious; behold
then he accompts it a Baptisme, which
is but a sprinkling, at most a washing.
Luke 13. 50. I must be baptized with a
Baptisme: yea, he does accompt it as
easse as to drinke, yea, it is meate and
drinke to him to dye for vs. Iohn 4. 32.
I haue meat to eare which ye know not
of, and Iohn 18. 11. Shall I not drinke
of

The man-
ner of his
louing.

of the cup which my Father hath given me? Yes sayes not, I will, but with Emphaticall vehemence, shall I not; not tast and sip of it, but drinke of it, and drinke it off, shal I not drinke of the Cup? I cannot omit that which the Gospell hath, naming that hower, John 8.20. His howre: as if in that he were to injoy his longing: and what himselfe there addeth; teaming his Passion Verse, 28. His exaltation. May it please you to take note of the circumstances; his bloud was so desirous, and cuen couetous, and (if it bee lawfull so to say) ambitious of effusion, that it could not bee contained within the Preceintes of his veines, but of his owne accord did sweate and issue out: and when he was to be betrayed, in token of loue, hee would needs bee betrayed with a Kisse, which is the token of loue: and as it were to meete death halfe way: processit, hee went forth, and he glories so much in the sauing Name Iesus, that so soone as they tell him, they seeke Iesus of Nazareth, he presently answeres, I am he. Goe now along with him to his

his Crosse, and obserue him a while :
there when he prayed (My God, My
God) Hē might haue prayed in si-
lence, but rememb'ring he was our
Teacher, he cried with a loud voyce :
when he cryed I thirst, it may be pro-
bably presumed, that his thirst pro-
ceeded not so much from his drynesse,
as from his loue, nor di he thirst so
much for drinke, as for Our Saluati-
on : at his dying to shew hē was and
will be ready to encline in fauour to
vs, he dyed *Inclinato capite*, bbowing
downe his head, and (as it may seeme
calling for death, which other wise
for feare (sayth Nazianzen) durst not
approach him, he dyed crying with
a loud voyce; VVhat shall I, what
needē I, what can I say more ? This
much, such was his loue, that if it
had beene nedfull, he would haue
beene dying for vs vntill the day of
Iudgement ; I will yet say more,
such and so much was his loue to men,
as they themselues many of them,
account madnesse : Saint Paul cal's
it much, and as the bulger Latine
reads it, too much loue. Who can ex-
preſſe,

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Ephes. 2. 4. presse, who can value, who can conceiue
Numquam ca-
ritatem.

Bern. Qualiter praeuenerit nos, uenerit ad nos,
subuenerit nobis? O the loue it selfe, of
Vic of du-
tie. sone but such a louer as is loue him-
selfe.

Sponsus san-
guinum.

Bern.

Thus to draw toward conclusion,
we see Christ Iesus that Bridegrome of
blood celebrates a mariage with his
Church vpon the geniall Bed of the
crosse, his head resting vpon a pillow of
thornes, and himselfe attired with the
rich wedding garment of loue. We are
Christs Church, and loue is the Load
stone of loue, & no man so Iron-hearted
but the load-ston of such loue may draw
him. This King exacts no tribute, but
loue ; requires no homage but loue, in-
toyning no duty but loue ; expects no re-
quital but loue, and though he haue re-
mitted all other debts, this one he will
not remit: Dye nothing but loue. Let
the Church therefore (as the Spouse in
the Canticles) be sick and faint for loue,
and let alway the fire of zealous loue,
preserued & nourished with the fewell
of Christs crosse, burne and flame vpon
the altars of our hearts. Doe we heare
truly that Christ was borne and was
cruci-

of Iesus Christ.

crucified: Let not, O let not Christ bee
crucified by vs againe, Heb. 6. 6. but let
vs be crucified with Christ, Gal. 2. 20.
and let him, O let him bee borne in vs
againe, Gal. 4. 19. Let vs not with the
vacieane Spirits cry, What haue we
to doe with thee, O Iesus of Nazareth;
Mar. 1. and yet they also confessed him
to be the Son of God: but let vs with
the good Angells (and yet he was not
their Redemer) sing at his birth, yea,
sing and play, *Corde & cordis, fide &*
fidibus, with hart, and hand, and Harpe,
this song of ioy and ionisance, and iollit-
ty, Glory to God on high; And at his
neath with the same quire of heavenly
Musitions, chant out hymnes of praysie
to the Lamb that is killed, Reu. 2. He-
uerally doe wee heare Christs birth or
Assumption, although wee cannot with
the Star run to him, nor with Eliza-
beths Babe spring in the wonibe, nor
with Simon take him vp in our armes;
yet let vs with the Prophetesse Anna,
confesse him, and with the watchfull
Shepheards gloriifie God for him; yea
more, let vs with the Wise men in the
Gospell, being lightened & gilded with

the Star of Grace, come and present
gifts unto him, Gold, Frankincense,
and Myrrhe: we shall not need to fetch
gold from Ophir, but the Gold of pure
faith, which wil abide the fiery tryall,
and Frankincense by eralting the sweet
perfume of devout prayers, and Myrrh
by dropping and distilling the bitter,
but precious teares of repentance. Do
we heare Christs Death or Passion? If
any man be not so forwarde as the wise-
men, to acknowledge him in the Stable;
Yet let him not bee more backe-
ward then the Theefe, who confessed
him on the Crosse. Let vs not account
the blood of the Testament an unholi-
thing, and commit uncleanness with
greediness, like those that are enimies
of his Crosse: but let vs bath our soules
in that purple streme, and haue our
fruit unto holiness, like those that are
conformable to his death.

Stantē lego, Let no man deceiue himselfe, and
fleanten non hold it sufficient to weape in commis-
lego, Ambr. ration of Christs paines, the Virgin-
de ob. Val. Mother we reade, stod by the Crosse;
we doe not reade she wept by the crosse;
and yet if his Head sweat clots, and
powre

powre stremes of blod, thine ries may
well shed drops of teares ; If not for his
paines, yet for thine owne sinnes. The
true fruit gathered of the tree of Christis
Crosse is our imitation of Christis ex-
ample. If therfore be the Captaine
and finisher of Our Faith, Who is the
Myrrour of suffering, and the meade
of Sufferers, if he suffered and so en-
tered into his glory : then we must
bere tryall if we will carry away try-
umph; and traueil in the Wilderness
of sorrow, into the Land of promise,
and (if need require) sayle through a
Red Sea of blod unto the wished Pa-
ren of heauen.

If he were crowned with Thornes,
(a Lilly among Thornes) he were also
crowned not with flowers, but with
Thornes ; namely, with the rough-
nesse and Sharpnesse of a Godly life.
As GODFROY of Bullein, the first
proclaimed Christian King of Je-
rusalem, refased to be Crowned
there, adding, it was vnsit the Ser-
uants Head should there bee crowned
with Gold, where the Paisters had

D. b
beene

2. ser. 2.
bene crownd with Thornes: the same
resolution moralized let vs carry, and
accompt it a shame for the member to
bes delicately pampered vnder a Head
gored with Thornes, but so live, as
the life of the Members may bee the
Crown of the Head, and not our
sinnes the prickles of the Thornes.
When we read at Christs death, that
the vaille of the Temple was rent, and
the Graues opened themselues, and
the stones were clouen, if wee cannot
become as the noble vaille of the Tem-
ple (and yet wee shold bee temples of
the Holy Ghost) which rent in twaine
from top to bottome; at least let vs e-
quall the stinking Graues that opened,
and let the Graues of Our Seules, dead
in sinne, send forth their dead: and if
we cant not haue fleshy hearts, as the
Prophet speaketh, yet in this point let
vs haue stony hearts to be clouen at the
meditation of the Passion of Christ. O
let Our hearts abound with the medita-
tion of his Passion, and let our mouthes
speake out of the abundance of our
hearts.

Divine fountaine of Meditation,
flow.

of Iesus Christ.

flowing with waters of comfort by the vse of
paths of righteousnesse: as Philip in-^{comfort.}
vites Nathaniel, come and see; as Da-
uid proclamest, cast and see how graci-
ous the Lord is. Behold that which Iu-
das sold and the Iewes bought, that
hath Iudas lost, and wee haue gained. e-
uen Christ himselfe, who in his passi-
on, as hee is of bountisfull largesse,
so is hee likewise of vnnalueable profit,^{Clem. ped. 1. cap. 9.}
whilst he being abased and abused hath
aduanced and aduantaged vs, and ac-
cording to the riches of his grace, out
of senselesse stones hath raised vp vs
children to Abraham, and, whereas
before wee sate in the shadow of death,
hath giuen vs possession of the Land
of the living. Cheere vp therefore O
drooping soule, what euer thou art: dash
Sathan tempt thee, and attempt to
plunge thee into a gulfe of despaire:
Is thy conscience well-nigh over-
whelmed with a Sea of Gods wrath:
Feare not Sathan, see Christ hang-^{Aret.}
ing in the Ayre to cast downe the
Prince of the Ayre: feare not wrath,
heare Christs blood speaking better
things then the bloud of Abel, and cry-

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ing not for reuenge, but for pardon of his brother: do but present this Iosephs coat dipped and dyed in blood to his Father, and he will acknowledge it. Art thou a Thēfe: While thou art an impenitent Sinner, thou art; for thou robbest God of his honour, the Church of a member, thy Soule of life: Loe, for thy comfort Christ would needs bee crucified among sinners and Thēves, to signifie his mercy to Sinners and to Thēves: doe but cry with the belēving Thēfe, Lord remember me, and tur imperiū. bee crucified with Christ, not as hee Chry.de lat. was, but as Saint Paul teacheth Gal. bom.2. 2. 20 and then like a Thēfe thou shalt steale: yea, take by violence the Kingdome of Heauen, and with that thēfe be assured of Paradice: it is the honour of Paradice to haue such a Lord, as can make a very thēfe worthy the ioyes thereof: desire we sauing gracie: The Cherubins do not so shaddow the Mercy seat, but that it darts out Soueraigne influences of sauing Grace. Stand wee in want of mercy: Then follow we S. Bernards practise, *Quod ex me mibi deest, usurpa ex vicibus Do-*

of Iesus Christ.

mini que misericordia affluent, & least the current of his mercifull bowels should be damned by; or least happily he should reserue any bloud unshed for our stakes,

Non desunt foramina per quae affl:at: Lo Ibid.

they haue pierced, or according to the Latine reading, Iohn 19.34 opened his side with a Speare, from which issued

bloud and water: water to cleane, bloud to redeme: two Sacramentall riuers of Paradice, making glad the Citie of God, and steeping the whole world with a rich veyne of living water. The

Doue may build her nest in these holes

of the Rocke, Cap. 2. The holes of the Bern. sup. Rocke are the wounds of Christ: for

Christ is the rocke, the faithfull soule is the Doue, Be you simple as Doves. The faithfull soule by devout meditation may buile vpon Christ, and hide it selfe in his wounds which are open for entrance.

The man that thus applyeth Christs Passion, he may cry and cry joyfully, and truely cry, Thy death, O Lord, is my birth, thy Crowne of thornes my Garland, the wounds of thy body the Starres of my firmament:

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Thy bitter mirrhe refresheth me, thy
stripes heale me, and thy blood clean-
seth me: Mount Calvary is to mee, the
place of refuge, the Sanctuary of mer-
cy, the Land of Promise, the Garden-
of Paradice: thy Crosse is to mee, the
wood sweetning the bitter Waters of
Marah, the Arke of the Covenant, the
tree of life, the Ladder of Iacob, the gate
of Heauen, the trophey of Victory, the
chariot of Triumph, the monument of
Saluation.

From the
efficacie &
certainty.

utinè.

S. Chrysostome notes, that the very
ayre was perfumed with the fragrant
odour of this Lamb when he was sacri-
ficed, & that the very earth was cleansed
with the bloud that streamed from his
sides; and yet hee came not to perfume
the aire, hee came not to cleane the earth,
but hee came to seeke and saue the lost
shephe of Israell, hee came to take their
infirmities, to carry their sorowes:
and their infirmities and their sor-
owes, he hath taken and hath carryed:
surely not as Marcion auouched, imagi-
narily, but as Ignatius teacheth, really:
surely sayes the Prophet he hath taken:
yea, and that long before he had taken.

Such

of Iesus Christ.

Such is the priuiledge of propheticall history, that it speakes in the prefer-
tence of the future time: and such the
virtue of Christ's merit that *prius profuit*
quam fuit, it was effectuall and helpfull,
before it was actuall and existent. For
howsoeuer indeed Christ was anoynted
with the Dyle of his fathers decree to
the function of the mediator from before
the foundation of the world, & the Sons
of men; yet was this light revealed in
the dispensation of the fulnesse of times
aboue seauen hundred yeares after this
prophesie: and yet aboue seauen hundred
yeares before he had ~~or~~ taken ~~or~~ caried,
sursly, saies the prophet, surely he hath
taken our infirmitie and caried our sor-
rowes. And sure albeit the Prophet had
bene silent in this poynt, concerning
Christ's infirmitie and sorrowes; yet
the new Starre appearing at his birth,
peculiarly termed Mat. 2. 2. his Starre,
so bright, that the Sun in the day-time Morn^{de}
obscured it not: so strange, that it had ^{ver. rel. cap.}
both station and motion, as occasion ser-
ued; so happy, that the Colledge of
Priests living then at Rome, iudged it a
soueraigne beneschiall star to mankind;
this

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this very Star pointed at this truth, that
God was borne, and tooke our infirmi-
ties : the strange Eclipse seene at his
death, solemnizing as it were his ex-
quies in so miraculous dismal maner,
Dionys. ep. that the Mone being at the full, and the
day at the midst it bailed the face of the
Sun with a Sable mantle three houres
together, which made Dionysius of A-
thens to cry out, Now the God of Na-
ture suffers; this very Eclipse shadowed
out this truth, that God died, and car-
ried our sorrowes. Our sorrowes : this
From the benefit of grace is not appropriate to the
generality. Jewes ; though the graine dies in Iu-
dæa, yet the corne rises among the nati-
ons, and though S. Mathew first derives
Christs line but frō Abraham, yet S. Luke
fetches it from Adam. And Iesus Christ
hath as well a Greeke name Christ, as
an Hebrew name Iesus, and Christ is no-
ted to dye with his hands bespread and
displaied, as calling the Iewes with one
hand, and the Gentiles with the other :
and now the bayle of the Iewish temple
is rent, & the partition-wall is ruined,
and Christ is ours. Our sorrowes : not
the sorrowes of some of vs, but of vs all
holwoener

Ares.

of Jesus Christ.

hosuſſeuer the prophet saith not of ſome
leſt any diſpaire, or of all men leſt any
preſume, but indeſinately Our. While
the title of the Crefle was in the threſ
moſt common tongues, and Christ dyed
with his body extenſed toward the four *ſedul. paſch.*
quarters of the world, and hanging a. 1.3. c. 13.
miſle the Elementſ, as dyng for the
good of the whole world; ſufficiently for
All, but effectually to the Israel that is
of God, a remnant according to the elec-
tion of Grace. And thus, he is effectuall
to all Persons, and to all Times; to all
perſons, to vs: Vnto vs a child is born,
and vnto vs a Sonne is gien: I. ſay. 9.6.
To you, to you is borne a Sauiou. Luke
2.11. To them, they that dwelled in
the land of the ſhadow of death, vpon
them hath the light ſhined. Eſay 9.2.
To all times, to the time paſt, hee hath
taken, in this chap. verſ. 4. To the time
preſent, he is diſpiled, ver. 3. To the
time to come, he ſhall grow vp. verſe 2.
He that was and is, and is to come. Reu.
1.8 He hath deliuered vs from death,
and doth deliuer, and will deliuer. 2.
Cor. 1. he hath taken and carried, doth,
and will take and carry effectually both

Our

The Life and Death

Our and Your and Their infirmities &
sorrows, all Our infirmities & sorrows,
and the infirmities & sorrows of vs all.

The con-
clusion.

To seale vp this discourse, since now
Jesus is crucified, as charity doth com-
municate and say, hee carried Our sor-
rowes ; so let Faith appropriate & cry,
he carried my sorrows, *Bone Iesu esto mi-
hi Iesus, g̃o Iesus make good, thy good
Name Iesus, vnto mee.* The Spouse in
the Canticles surnameth him A Bundle
of Myrhe : let therfore euery Christian
man bind together a bundle of myrhe,
gathered of all and severall his Paines
and Pangs and Passions, which are so
many Branches of the Myrrh-tree, and
with the same Spouse place it betweene
his brests ; yea in his brest, in his in-most
breast. It is reported of Ignatius that
holy Martyr (fides sit penes Authorum be-
lieue it who list) that being moned by
Traian the Emperour, to renounce and
revolt from his Lord and Master Jesus :
he returned this answer, he could by no
meanes doe it, for his Name was wri-
ten in his Heart : upon which refusall,
the Emperoz putting him to death, and
causing his Heart to be ript out of his

Marg. de la
Big. tom. 3.
Bibl. patr.
ante sp. Ig-
na. Vin-
cent.

Belly.

Belly, there was found the Name of
Jesus written in golden Characters.
Suppose this history be not a history but
a Fable: yet *de te fabula narratur*, thou Bonauen.
must moralize this fable: and as *Ceci- prel. vii. c. b.*
lia caried alwayes the Gospell of Christ
in her brest, so must thou Christ himself:
yea, w Joseph of Arimathia. that hono-
table Councellor, entomb Jesus: where-
where no man hath laid before, even in
a belieuing heart, in the Garden of thy
soule among the flowers of thy vertudes;
and imitate ths Jewes at least in this,
to set a watch about the Tombe, lest in
the night of sin he be stollen away. He
that canot with Ignatius haue the Name
of Jesus written in his heart; yet let him
with the same Ignatius sound & resound
his Name, and cry Jesus my loue is cru-
cified. Verily these words (Jesus cruci-
fied) being not barely vttered (for alas
speech is quantity, and quantity is de-
noid of efficacie) but being firmly be-
lieued, they are soueraigne and power-
full words. Are we learned: then with
Bonauenture we may gather more lear-
ned subtilities at the fote of the Crosse,
then at the feet of Gamaliel, and with

S. Paul

S. Paul esteeme to know nothing (who yet was rapt into the third heauens, & knew much) 1. Cor. 2. 2. save Iesus Christ and him crucified: no better

Born. ser. 43. in Cant. school then Calvary, chaire then Crosse;

no deeper book then Christis wounds; no higher Philosophie then Christ crucified.

Are we unlearned: as Gregory cals Im-

ages, so Cyprian calleth the passion of

Christ, the booke of Idyots. In our iour-

nies by land these words (Iesus cruci-

fied) are a *vade mecum* a companion to

guide vs: in our voyages by Sea they

are an *anchoras spei*, a *caput bone spei*, a

terram uideo, the Sea mens Anchor, the

Sea mens Haven, the Sea mens Shooe:

in our battels *in hoc signo vinces*, they are

an Ensigne of victory, *Veni, vidi, vici*,

they are a Laurell of triumph. These

words (Iesus Crucified) in our tempta-

tions they are *remedium contra omnia in-*

centia, such a shield of Faith as quen-

cheth all the fiery darts of the wicked:

in our dumps and penitencie, they are

lætificans Galeni a gladsome cordall, re-

Dem.

joyce in as much as yee are Partakers

of Christis passions, 1. Pet. 3. In our

sicknesse and maladies, they are *pillula*

finis

fine quibus esse nolo, the sick-mans salue Electuarium
for all sores : yea in the very agony of reconditum
death, they make vs with old Simeon in vasculo
sing merrily a *Nunc dimittis*, and a true vocabulibus
requiem to our soules, and to helpe the ius quod est
confidence, & the rejoycing of that hope Iesus, &c.
vnto the end, and to cry with Peter, Bern. in Cant. ser. 13
though I should dye with thee, yet will
I not deny thee. Finally, these words
(Iesus Crucified) beeing applyed by
strong hand of lively Faith, they are a-
ble, I might say, to remoue Mount-
aines, to coniure Spirits, to raise the
dead ; I will say to saue sinfull Men, to
eternize mortal men, to blesse wretched
Men. O Lord, we of our selues are sin-
full and mortall, and wretched : O saue
and eternize and blesse vs ; euen for the
merite of Iesus Christ Crucified. To
whom with thee O Father and the
Holy Spirit, be all praysle,
and glory now and
euermore.

Blessed are they that are made con-
formable to the Life and Death
of I E S V S C H R I S T.

FINIS.

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